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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE NATION'S PROPHET.

The hour was come, and with it rose the man
Ordained of God and fashioned for the hour;
The savior of a race;
For whom wrought ever, since the world began,
The subtle energies of thought and power
In lineal lines of grace.

Incarnate Conscience; Right's embodiment;
Benignant Nature's generous bequest
In mind and feature writ;
Life's lore and legends into wisdom blent;
Past verities to present truth compressed;
The People's composite.

A master-soul was his that gazing saw
The refluent tide of battle, felt the fires
That swept all withering;
A master-soul, set to a higher law,
That heard above the earth's despairing quires
Of heavenly promise sing.

—*Lyman Whitney Allen.*

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"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI | THURSDAY, FEBRUARY 8, 1906 | NUMBER 23

SHEKINAH.

Ark that rode the Deluge wave
Found on Ararat her grave,
All her stalwart gopher-wood
Rotted in that solitude;

Ark that held the holy things,
Shadow'd by the golden wings,
Fallen into dust, is blown
Round the hills where once it shone.

Yet the Covenant is true,
God hath kept His oath with you;
In the humblest heart, behold
Something costlier than gold!—
Hush! within that quivering shrine
Broods the Immanent Divine!

—Frederick Lawrence Knowles.

When Father Simons, professor of St. Bede's College at Peru, Ill., and Charles Reuter, a lad of eighteen, sank beneath the ice after having saved seven boys, there was exemplified anew the higher heroism which is never a thing of brawn but of brain. Professor Simons was himself a young man, a teacher of Latin in the college. His open, frank face, as it appears in the current newspaper, bespeaks almost a feminine refinement; it is child-like in its innocence and purity; but there was the strength that was willing to give its life for the sake of saving life. Such an illustration reveals the cheapness and the coarseness of much that passes for strength, courage and athletic prowess. It was a sad and untimely termination for a life devoted to high pursuits, but in this early death of both professor and pupil does the college receive an unexpected endowment that will yield perpetual resources more valuable than any bequests in money within the reach of millionaires.

The co-operative preaching at the four churches at the Oakland center in Chicago, previously commented upon in these columns, came to an end last Sunday night. The result was highly gratifying both to speakers and listeners. Of course the experiment was such a trifling one both in length of time and scope of representation that the result was too small for computation, at least at this near distance. But a beginning was made looking towards combination of forces along lines that have been heretofore painfully individualistic if not even antagonistic and competitive. These ministers are at least determined to try to continue the method at an early date. Meanwhile, in order to further the centers of comradeship and co-operative good will among the laity which is felt by the ministers, arrangements were made at their last study hour for a co-operative church banquet at the Memorial (Baptist) Church parlors on Monday, February 12th. In order to keep the banquet within practical limits the attendance will be limited to one hundred—twenty-five tickets for each of the four churches, and as far as possible these tickets will be used by official or other well-known representatives of the churches. Here is a church banquet not for pecuniary profit. The principal after-dinner speaking will be done by four lay representatives of the respective churches. Let others go and do likewise.

It really looks as if at last Chicago is to have a creditable monthly, one for which the city need not blush when it is laid alongside of the irrepressible ten-cent monthlies that come from that fertile mother of magazines—New York City. *The World To-Day*, under the editorial management of Shailer Matthews, is quietly but surely pushing its way towards the time when it will be judged not as a Chicago magazine but as a magazine. The February number is stirring in its material, attractive in its illustrations, though still carrying a little touch of rawness in its typography. It is particularly happy in its "Men of the Month." George W. Boschke, the Russian civil engineer who achieved the great sea wall at Galveston; Franklin W. Hooper, the New England-born, the brightest living star in the crown of the humble but heroic Antioch College, creator of the Brooklyn Institute, the greatest people's university in America if not in the world, and Dr. Pritchett, the Missouri lad who has resigned the presidency of the Massachusetts Institute of Technology to take the directorship of the Carnegie foundation, are names to be conjured by. Their stories should become familiar to the American youths, for they point to possible success on high lines. The symposium on "The Riddle of Life" by university experts is also notable, and "The Government as a Home-Maker" carries a message and a prophecy in its title quite aside from the interesting information given concerning the great irrigation schemes in the arid west.

The unanimous way in which the faculties of the Universities of Wisconsin and Chicago have put their ban upon football, as well as the condemnation of the same that comes from President Eliot and others high in the academic world, is not only an unexpected shock to the enthusiastic student-advocates of the strenuous

game but it is a happy surprise to the thoughtful element that from the outside has protested against the brutalizing tendency of this game that depends much on brute force and excites the competitive spirit to its maximum. The *Chicago Tribune* in a recent editorial on football's broken power so well expresses this surprise that we make room for this extract, not only on account of its bearing upon football but because of the light it throws on so much of the hesitancy that characterizes public teachers and officials in many quarters. If by this unexpected disclosure the balance of interest and of conviction concerning many theological and ecclesiastical questions was to be shifted from the alleged orthodoxy to the assumed heterodoxy, the *Chicago Tribune* might again have occasion to confess its surprise at the outspokenness, even unanimity in many quarters where now silence and implied acquiescence obtain. We reiterate the opinion expressed last week —that what is most needed today in the realm of organized religion is not more vision but more courage; not so much more study as frankness in avowing the result of study. Thus reads the *Tribune:*

> There could be no better example of the power of a misconception of public opinion, combined with moral timidity.
>
> Probably every man who voted on the proposition had secretly entertained the same opinions for years, but had kept the fact carefully concealed. The fear of a reputation for crankiness had made him acquiesce in what he believed to be the will of the majority. When at last an opportunity was given for a test of opinion, and there was apparently no prospect that an opponent of football would find himself in a minority of one, each man plucked up courage to vote as he believed and found that all believed alike!

The February 10th number of *Collier's Weekly* is one which, if we mistake not, will awaken profound interest throughout the length and breadth of our land. We hope it will awaken a national enthusiasm such as has not been known for many years. It is a Lincoln Memorial number, given to the exploitation of the Lincoln birthplace scheme. Readers of UNITY need not be reminded of our interest in rescuing the birthplace of Abraham Lincoln from the neglect and obscurity which has hung over it and making it one of the garden spots of the nation. Neither do our readers need to be reminded that last summer a representative of *Collier's Weekly* succeeded in securing the title of this farm under the auctioneer's hammer and that since that time the plans have been perfected which are announced in this number. Perhaps a relation to this scheme becomes apparent when it is known that the purchase was made and the subsequent plans matured by Richard Lloyd Jones, one of the associate editors of *Collier's,* who is the son of the Senior Editor of UNITY. This number tells the story of the purchase and sets forth the incorporation of the Lincoln Farm Association, entrusted to the charge of a board of twenty trustees, of which Governor Folk, of Missouri, is President, Clarence H. Mackay is Treasurer, and Richard Lloyd Jones is Secretary. Among the members of the board are Cardinal Gibbons, Secretary Taft, District Attorney Jerome, Mark Twain, Albert Shaw, Editor of *Review of Reviews,* Ida M. Tarbell, Robert J. Collier, Jenkin Lloyd Jones and others. This board is divided into three standing committees: One on finance, another on buildings and grounds and one on a Lincoln league. Of this latter committee the Senior Editor or UNITY is chairman. It will be the purpose of this committee to organize the public school children of America on the basis of a nickel membership into a loving body-guard which will help make the birthplace of this most beloved of Americans beautiful. Many of them will live to enjoy the shade of the trees which their nickels will help to plant. Surely the readers of UNITY are interested in the Lincoln farm project and they will be kept informed of the developments.

A recent number of the *Outlook* has an illustrated article entitled "How Woman Suffrage Works in Colorado." Although the article seems to receive partial commendation from the editor of the *Outlook,* whose antagonism to woman suffrage is well known, the article is perverse in its implications and pernicious in the ingenious way in which it excludes the favorable lights and ignores the extenuating circumstances. The fountain cannot rise higher than its source. Colorado steeped in political iniquity, its cities proverbially in the hands of the malign forces which disgrace municipal governments, of course would use, aye develop the weaknesses and the wickedness of women as it has those of men. But this article fails to give adequate recognition to the better forces in Colorado, men and women who are applying themselves to the work of renovation and redemption. The worst that this writer can say about woman suffrage in Colorado is that it is very much as it used to be. That things are worse than before he does not claim; that they are not better is his contention. What right has he or we to expect that they could be on such short notice? The Editor in commenting upon this article discredits those who would settle this question either by theory, the logic of history or the philosophy either of the sanctum or of the drawing room, but calls upon the open-minded to determine them by facts. He dismisses those who would arrive at conclusions in this matter on the same line of reasoning as that reached concerning life, liberty and the pursuit of happiness. He seems to have little respect for those who would say, "Let justice be done though the heavens fall." In short, he commends the processes of the politician to the condemnation of those of the statesman. We venture to say that no great advance has ever been made towards democratic government by the logic of expediency. The boasted "Facts" within the reach of any one mind or gathered within any one life time or one century are so meager that the conclusions drawn therefrom are to be distrusted. He who would settle this question by an appeal to outward facts and present experience is like the sophist who, hearing that the raven lived two hundred years, bought a young one in order to ascertain the facts in the case.

The Sunday Question

"When you hand down your decisions, do not, if possible, hand down the reasons therefor; for your decisions will probably be right while the reasons you ascribe will probably be inadequate, maybe wrong," was the advice of the old judge to the young judge. This expresses the situation of the Sunday closing question at the present time. Sunday is a profound necessity, an imperative sociological institution, while the reasons urged for the enforcement of the same are apt to be inadequate and perhaps outgrown.

The Deuteronomic version of the Sabbath Commandment is an earlier version than the one we have in Exodus, and the reason for the exaction given in Deuteronomy is a sociological one while the Exodus version offers a theological one. The Sabbath must be respected, says the latter, because the world was created in six days and the Lord rested on the seventh; so man should rest. But the Deuteronomic writer says, "You yourselves were slaves once and Jehovah brought you out of servitude by a strong hand, hence you should remember the needs of the servant and give them one day of rest in seven." The theological argument has been outgrown. Few now believe that this world is a six-day creation or will admit that the God they worship ever ceases his creative energy; but it is the testimony of business and history alike that there is an economic value in the periodic rest day. Indeed, so fundamental is this law of action and reaction, the need of rhythmic relaxation, that it reaches the very machinery of the industrial world. The locomotive must have its rest time if it is to be kept safe.

Whatever the origin of the week may be, and all authorities agree that it has an astronomic basis, the seven-day division with its one day of rest is one of the most benignant contributions which the Semitic world has made to civilization.

The complexities of modern life will not permit of perfect cessation from activities on Sunday, but the same perplexity makes a day of rest impossible unless the effort to secure it is a concerted one. The Jew and the Seventh-day Christian find it well nigh impossible to make Saturday a rest day. They must perforce yield to the business pressure of Saturday and on Sunday they yield to the commercial temptations to turn an honest penny when their conscience does not prohibit. It is good sense, then, as well as good morals, to cease from labor, and it becomes the favored to do all in their power to secure for the less favored immunity from the terrible grind.

Here somewhere comes in the ethics and the economy of Sunday closing for the saloon. The very theory of a license implies a dangerous element in the business. Insofar as a license is prohibitory and inasmuch as the saloon's power for evil is increased on Sunday, inasmuch as it is a menace to the quiet and restfulness of the whole people and that it greatly increases the temptations of the unwary, they should be closed; and if we mistake not, the trend of municipal science is towards a closed saloon and a quiet Sunday. If the experience of Mayor Jones of Minneapolis counts for anything, when this reform is urged on rational and not on dogmatic grounds, it will be found that labor unions, civic societies, even the saloon-keepers and brewers themselves will, as soon as they understand the situation, array themselves on the side of Sunday closing, such is not a luxury for the few but is the necessity of the many; and the few favored ones who do not need legal protection or organized reenforcement, should all the more willingly conform and all the more earnestly encourage on the principle of *nobless oblige.*

At the present time the city of Chicago is agitated over the proposition of raising the saloon license from five hundred to one thousand dollars, the short-ranged reason being the urgent need for more funds to increase the police service. The longer-ranged reason should be that it increases the protection for the community and makes one more step forward towards the time when the saloon as a place for bibulous indulgence will always be written in the statute books of the municipality as an illicit center of demoralization, which, if it exists at all, exists in defiance to law, and in proportion as a town is well governed, these places of dissipation and corruption disappear.

This consummation, to be devoutly looked for, does not necessarily imply a total abstinence on the part of a proportion of the community. It may still be possible for the individual to secure alcoholic compounds as he now secures opium, chloral, or even tea and coffee—buying it in clearly labeled packages and consuming it under doctor's orders or otherwise in his or her own home. It is the social plus the treating snare, the vulgar and corrupting associations that center around the bar of the saloon that make it a public nuisance which must and will be abated.

On the Shore

The shallows on the harsh bare rocks
  With opal hues are gleaming,
Like darting rainbows are the lights
  Beneath the waters streaming.

The emerald stones with steady glow
  Chasten the unquiet hollows:
Sea-weeds are trailing where the tide
  Its vagrant fancy follows.

The opalescent sea spreads out
  In infinite wide reaches,
Caressing with majestic strength
  The silvery sanded beaches.

Careering on the unsteady waves
  We watch the laden barges,
And smile to see as distance dies
  How each frail bark enlarges.

Low at our feet the crimson dulse
  Lies by the shells half hidden,
Purple and gold the radiant lights
  That press to view unbidden.

So in life's shallows let us lie,
  Nor dream life's deeps have danger;
God keep us in sweet, quiet ways,
  To stormy splendors stranger!

—*Hattie Tyng Griswold, in Boston Transcript.*

THE RELIGIOUS REVIVAL

And What It Means to Liberal Churches.*

By Rev. Emeline Harrington.

The twin cities of Minneapolis and St. Paul have but just emerged from a high tide of religious enthusiasm and the evangelical churches are still awash with the recurrent waves of the now ebbing flood. It remains for unprejudiced observers to account for the disposal of driftwood, measure the gains and adjudge damages. But this requires time and a broad outlook. We are too near the event to see it whole and in all its larger relations. We may, however, standing high and safe on the solid ground of reason in religion, hope to see whether any of our landmarks have been swept away, whether any of our beacons burn less brightly because of the recent storm, and whether anything of value has drifted out of reach on the never resting surge of religious feeling. Has the flood set backward for a time up the rivers of life, only to fill the old reservoirs, freshen the air that breathes over the uplands of thought, and give a deeper shade of color, a richer flavor of joy to the fruits of the spirit?

It is indeed suggested that the present revival temper marks a reaction in the religious consciousness that is distinctly unfavorable to liberal thought and there are some evidences in favor of this point of view, but these are merely surface indications. The tightening of sectarian lines is only a passing phase, as evanescent as the revival fervor which produced it. The underlying interest in serious subjects is a deep and abiding reality. Whatever makes people think about liberal churches, though it be ignorant and unjust criticism, opens the way for a knowledge of what they really stand for to enter the minds of those who are able to receive it. The people who are capable of bitter injustice toward those of a different household of faith are very certainly those who demand creeds rather than character, and until they outgrow creeds will never be ready to receive the larger truths of the creedless churches. Now as ever "The blood of the martyrs is the seed of the church." Persecution of the innocent provokes defense by the fair-minded on every side. The time for bodily torture on account of creed has gone by and the hot enthusiasm of the revival season soon cools, so that no very serious and permanent results need be feared. A violent prejudice is more easily overturned than stolid indifference. Let the talk go on and welcome. It will not hurt us. And besides, better surely a religion of creed—for those who have only reached that stage of development—better a religion of creed, with a moral ideal, the life of Jesus, behind it, though unrecognized as a moral ideal, than no religion at all, no care for the life of the soul, no questioning within of the meaning of the great power that created the universe and maintains it, no wonder that moves to reverence, no uplift of the heart in prayer, no faith that "ever the right comes uppermost and ever is justice done"!

In order fully to understand the religious revival and its bearing upon modern life, even in the single phase represented by liberal churches, it is desirable to set it briefly against the background of the past, for it is affected by conditions which are not of today only, and has its roots in the life experience of the race. Revivals, wherever observed, have certain characteristics in common and yet each differs from every other according to the stage of development, the prevailing temperament, and the environment of the community in which it occurs. The limits of a half hour paper will admit few details. I must be content with merely stating some general conclusions as a basis for what is to follow. At the risk of seeming to pick the brains of one far better provided in that respect than myself I venture to indicate what seem to me to be the most important considerations. For the reasons on which they are founded I depend upon Professor Davenport's widely read and much discussed study of "Primitive Traits in Religious Revivals."

Professor Davenport holds that a religious revival is essentially an emotional experience, shared in common by a considerable number of people. The first response to a revivalist's appeal comes not from those who are habitually self-controlled or restrained by custom and conventionality but from those individuals whose nerves are in an unstable equilibrium. The contagion spreads by suggestion and imitation. The effect is intensified by the presence of a crowd of like-minded people, on about the same plane of mental development. Predisposing causes are ignorance and fear, especially fear. The active agent may be the personal magnetism of an orator, seeking certain results by well-calculated and perfectly adapted means; under which primitive passion and superstition, based upon the vivid imagination which characterizes children and even adults in a primitive state of development, become ruling forces and sweep away the bulwarks which cooler heads would erect against emotional excesses.

But the revival now under discussion gave practically no examples of wild excitement, no nervous abnormality culminating in physical manifestations, such as characterized earlier evangelistic services within the memory of men now living. Why? Is the difference of method responsible? Hardly, since the method remains practically the same in principle though perfected in detail. If we admit that the preaching is of the well-known revival type, by men of some intellectual power and personal magnetism, we must look for the reason of this unusual serenity to the mental conditions of the crowd—a psychological crowd in the sense of being a mental unit, interested, we may believe, in religion else it would never have come together. But in this crowd must be many cool heads able to resist a wave of popular feeling. There must be some who question the truth of the statements to which they are urged to give immediate assent, and many who doubt whether the results of revivals are wholly good. Others there are who think they hear a forced note in the attempt to work men up to a certain state of emotion. A goodly number shrink from appearing unconventional. Those with the scientific temper of mind distrust upheavals and look for permanent, worthy results from growth only in orderly ways. Not a few are "rightly impatient of a selfish, sentimental and benumbing occupation with one's own states of mind, rightly insisting that feeling or meditation that is to mean anything to us or to men must be put into act." We must take into account also the widely prevalent "ethical conception of Christianity that tends to make much less of emotional 'frames of mind' and looks everywhere mainly to fruit in life." (Henry Churchill King, "Personal and Ideal Elements in Education.")

Before this revival was begun it was said in the councils of those who made the arrangements that the movement wherever it had shown itself was of the people and not of the preachers, was a demand of the masses and not of individual leaders. Nevertheless, I

*Paper read before the Liberal Union of Minnesota Women at Minneapolis, November 28, 1905.

think observers will agree that the great crowds who gathered at the recent meetings manifested no disposition to take the initiative. They were led. They did not force proceedings. The zeal of the congregation did not outrun the expectation of the preacher. They did not succumb to the exhortations of the evangelist or his lay-helpers in such numbers as to suggest any special readiness on their part to admit their lost and sinful state and immediate danger of hell. That they had an overwhelming interest in doctrines about the crucified Christ did not appear.

If there is a widespread popular interest in religion, and I for one am not prepared to deny it, I think the evidence so far goes to show that it is not an unrest which the old, irrational reliance upon the vicarious suffering of the only begotten son of God can allay. I believe it would be reached very largely by the liberal churches if they could overcome the popular prejudice long enough to gain a hearing. People are not ready to be swept away on a tide of mere feeling in these cities of the great, sane, practical northwest. The predisposing causes are absent. Fear? We do not know its meaning. The old struggle with the Indians is only an interesting reminiscence to the present generation of the native-born population. Financial panic has in the past made its victims ready for a religious revival, but business conditions are in the main stable if not wholly satisfactory. A hotbed of crime, such as prepared Kentucky to start the great camp-meeting excitement of 1800, does not exist at this time among us. Moreover, the population is too cosmopolitan to be unified suddenly by anything so unreal as the doctrines of evangelical churches. No considerable number have passed through any great experience together. And education has to some degree furnished the self-control which takes time between feeling and action to inhibit the expression of mere impulse.

Let us consider what are the aims of the religious revival. What are the objects which the leaders set before themselves for accomplishment? What are the main things to be done? What are the avowed purposes of those who are deemed the most successful workers in the evangelistic field and are hired months ahead to plan the campaign in a given place, and at the appointed time appear like drilled soldiers to spring the mines already laid, draw the siege lines closer, and make a charge all along the defenses at a prearranged moment? These purposes are three in number: to deepen the religious life of the community, to stir the denominational loyalty of church-members and to increase the church membership. The first of these is somewhat equivocal, but becomes clear after attending a few evangelistic services. To deepen the religious life does not mean first and foremost to strengthen the hold of the community on those moral principles which make for character in the civic and the individual life. It does not mean so to reveal the beauty of holiness that men shall forget their lust for gold, shall lift themselves from the mire of sensuality and learn the joy of self-sacrifice in the service of the moral ideal. It does not even mean that mystic union of the soul with God in conscious reverence, adoration and spiritual communion which is the rare experience of peculiarly gifted beings. I am not saying that none of these may be the outcome of the wave of feeling which sweeps over a community under the influence of a high-souled, earnest, sincere evangelist. What I do say is that the intention, so far as it definitely appears, is other and narrower than this. In view of evangelistic work, to deepen the religious life means to awaken serious thoughts of death and eternity in the minds of the frivolous; persuade those who are relying upon mere morality for salvation from hell that they must refer their lives to Jesus or be eternally lost; and in general to arouse such a degree of emotion of any kind, be it of personal fear, or æsthetic pleasure, or surprised amusement, as shall lull the rational faculties and render the individual will quiescent, so that the forceful appeal of the orator, the example of repentant sinners, the tendency of time and place and the influence of the crowd shall sweep the individual away from accustomed moorings into the general stream of revival fervor. Deepening the religious life in evangelistic circles means turning to Jesus as God, relying upon the efficacy of his cleansing blood for the forgiveness of sins, surrendering will to impulse, and publicly claiming Christ as savior by declaring implicit belief in certain well known statements with regard to his deity and rank in the universe. Deepening the religious life means, in short, producing an emotional tension that can at the desired crisis be discharged in a declaration of faith and sweep the convert into some evangelical church. Ethical ideals are relegated to a secondary place. That they have any place at all is due to the moral earnestness of the preacher, which is felt in his words and manner and is evident in the known facts of his life. The greatness of the power of moral ideals is shown by the influence they exert in spite of the emphasis being otherwise bestowed. There is no real deepening of the religious life of a community that is not a lifting of moral ideals and a strengthening of moral principles in the individual.

I would not be construed as saying that feeling is out of place in religion. On the other hand, I hold most emphatically that religion apart from feeling is a misnomer; that religion is, in Matthew Arnold's phrase, "morality touched with emotion." Feeling should be the spur to moral action and not spend itself in useless and weakening nervous excitement.

It is because the emotionalism of evangelistic meetings has so often spent itself in fruitless ways, nonmoral and sometimes even immoral, that emotionalism in religion is under a cloud. The steady and sustained enthusiasm, based upon reason and conscience, and turned to highest uses in the moral life, is open to no such criticism. I must therefore admit, and even insist, that the ideal aim of evangelistic meetings—to deepen the religious life of the community—must be broadly interpreted in order to be legitimate and enlist the sympathy of liberal churches. And yet it must not be forgotten that the worth of this ideal aim is not wholly destroyed by the creedal narrowness of its representatives, since in face of their words that belief is all and deeds nothing, their lives declare the worth of character, and attention is drawn to the character of Jesus, even while it is for his godhead that they demand worship.

Now for the practical aims of revivals. The loyalty of professing Christians to their respective churches and even to the general tenets of orthodoxy would seem to be in great need of renewal, judging from late evangelistic utterances. Church members were warned to enjoy their religion as formally expressed in public worship and private devotion if they would insure their soul's salvation. If this means a return to a spiritual faith instead of a dependence upon the magical efficacy of forms it is commendable. If it is an appeal, as it seems to be, to the base motive of personal fear, it is despicable. The other chief practical aim of revivals is the increase of church

membership, both by making new converts and by persuading strays to return to the fold. People who were members of churches in places where they have formerly lived were urged to make themselves known to the nearest minister of their denomination and connect themselves with his church. They are said to have responded in considerable numbers. It is certainly permissible to turn orthodox sheep into separate and particular pens in the evangelistic fold, though it may not seem to us a particularly large and worthy purpose; but that is because we care much more that the truth should prevail than that one or another statement of it should be accepted by great numbers of our fellow-citizens in the kingdom of heaven. The making of new converts, however, gives us pause. Liberal churches do not reckon strength by numbers. On the contrary, they know themselves strongly only in proportion to the character of the men and women who go forth from their doors to do the work of the world. They belong who wish to serve. Not for hope or reward or in fear of retribution does the liberal church gather in its harvest. The growth of mind and heart, the natural unfolding of life, the breaking of cramping creeds, permit one and another to find his rightful place in the liberal church. There may be, there often is, a crisis in an individual life that points the choice; but to use the forcing processes of the popular revival is foreign to the spirit of sanity, of calm and rational thought, of volitional obedience to conscience, which characterize the liberal churches. Yet we also have a right, nay a duty to seek the widest possible extension of our view of religion so that whoever will may come. The purposes of the revival, if widely enough interpreted, are ours. We wish to deepen the religious life of the community, we are glad to have our members become more loyal to their faith, and we are not averse to increasing the number of those who think and act with us. But we may well stop to consider whether the revival method is open to us.

We turn now from revival aims to revival methods. Success is preassured so far as it can be by a very complete and perfect system of organization. First of all the machinery must not be allowed to creak for lack of pecuniary lubrication, since that would distract the attention of the congregations and an atmosphere of attention is necessary for the full force of hypnotic suggestion to be felt. The expenses of the traveling evangelists are guaranteed beforehand. They can give their whole effort to influencing their hearers religiously without harboring any misgivings as to ways and means that would tend to divide their interests and palsy their tongues. This is as it should be no doubt. The work is of the hardest and most nerve racking. A competence ought to be assured to those who give themselves entirely to it. While no one will have the hardihood to balance mere dollars, or even bodily weariness and nerve strain against the worth of a soul, the question is bound to be asked: Can the churches afford to pay so high a price for converts? The answer is in part at least: The churches do not have to pay it all; the public is generous. But it would be quite another matter if it were the united liberal churches asking contributions to carry on a revival for their benefit. Another detail of organization is the division of a city into districts, by which an evangelist and his corps of helpers occupy every strategic point, and every device is used to keep the interest at white heat. The plans for cottage prayer-meetings in the residential districts and business men's morning prayers in every block of the downtown region should not have proved impracticable if the center of interest had really been in the people and not imposed from without by zealous preachers. Moreover, the arrangement by which a worker should be appointed over each two pews for the purpose of personally inviting to the after meeting every one present at any general meeting should not have fallen through had there been enough zealous believers to carry it out. But on the whole the organization was as perfect as it could be made. The public meetings for the report of progress were well conceived plans for maintaining the fervor of the workers, rousing the enthusiasm of the lukewarm and overcoming the opposition of the scornfully hostile by massing results with a cumulative effect. Advertisement was used at intervals for months beforehand in preparation and daily during the meeting through the newspapers, billboards, flyers and every method that would keep the evangelists before the public eye. All these means contributed to a certain temper of mind in the community, an emotional alertness, a nervous tension, a general readiness to surrender oneself to the influence of the meetings. Then periodically came the tremendous appeal to a great crowd welded by the power of music and swayed by the magnetism of an orator. The marvel is not that so many yielded to the pressure, but the wonder is that so many went through the ordeal unmoved, and even in the after meeting, under the impulsion of a friendly hand, the beseeching of a tender voice clung to the right of private judgment and refused to surrender their wills. The excitement of the listeners never rose beyond the control of the speaker. Hell was by no means absent from his vocabulary and insistence upon the need of immediate surrender, because the opportunity of salvation might never come so near again, was constantly relied on to hasten the appeal for mercy. If the evangelist could have frightened any one into the condition of despair, which in earlier times was deemed the regular preparation for the saved and happy state, he did not do it. The effect was not as it has been in the past. We have already seen some reasons for this. Even the services in the saloons, where the singing about home and mother never failed to draw tears from many of the listeners, were not accompanied by those abnormal manifestations of nervous excitement known as "the power." No one became unconscious or rigid or shrieked in the agony of mental distress. The enthusiasm was quiet in its outward manifestations. What were the inward workings of the spirit an outsider may not pretend to say.

It is still too early to measure final results. Special meetings are still in progress for the sake of reaping the aftermath of converts and receiving them into full membership in the churches of their choice. The deadening reaction, so sure to follow feverish mental conditions, has not yet set in to any marked degree, though the physical strain must have been great upon sensitive and highly organized individuals, especially singers and lay workers. It is more than probable that, when the excitement subsides, the regular pastor of any congregation affected by the evangelistic meetings will find his work none the easier. He will feel the contrast between himself and the more sensational revivalist. He can hardly help suspecting that his people want something fresher than he can bring. The same old gospel, preached in the same old way that his years of faithful work have made familiar, lacks the sting of the revival whip. There can hardly fail to be a subsidence of interest till their jaded minds and bodies regain their accustomed tone. As an offset to

the foregoing there will doubtless be some permanent gains. Some natures need an emotional crisis to break up the ice of habit, even when they are prepared for the change by an inward growth of character. The public avowal of faith has a binding force for not a few, and having made it they are ashamed to draw back from a position they would never have taken in cold blood. Having assumed new obligations, they discharge them faithfully.

We have said that revival aims are legitimate if interpreted widely enough. We have examined their methods and considered their results. It remains to ask, are these methods practicable for liberal churches and are these results desirable? We are at once confronted by the certainty that no $10,000 is forthcoming for fifteen days of meetings even with the chance of gaining a number of converts variously estimated at from 1,500 to 4,500, and influencing as many more. Neither is such minute organization possible as that already outlined. There are no such crowds to be brought together by enthusiasm for a religion of reason and character, by curiosity, by hope of a new sensation, or the prospect of hearing good singing. We cannot afford to hire such singers as work with the evangelists and we cannot mass such choruses. We will not misrepresent our own taste nor debase that of possible listeners by singing doggerel to a catchy tune. We cannot sing with requisite fervor such a chorus as this, heard in the recent meetings:

"O Lord, let the power come down just now!
O Lord, let the power come down just now!
O Lord, let the power come down just now and baptize every one!"

It would hardly tend to increase the reasonableness and moral earnestness on which liberal churches depend for their membership. The oft-repeated chorus of a revival hymn like "I surrender, I surrender" set to catchy music sings itself over in the memory and many people are like Mr. Dooley in believing anything if they only are told it often enough. The hymns of the liberal churches are not and must not be such as haunt the minds of the singers with illiberal doctrines. We have a few glorious tunes that belong to the church universal, but for the most part the music of liberal churches remains to be written. There are no more melodious, rhythmic and inspiring hymns than those of our own poets. They are capable of rousing the warmest enthusiasm and moving individuals to earnest and courageous loyalty. We have never yet had a chance to see what they can do in persuading halting soldiers in the liberal army to report at the front, and we are not likely to see until there arise in our own ranks more musicians than we now have to match the noble words to fitting music. We need music that is simple, sweet and inspiring and not already wedded to words expressive of a belief which we do not hold. The pathetic, persuasive, tender, beseeching melody of "Almost Persuaded" with the despair of the last word must be infinitely moving to one whose whole rational being does not revolt against its creedal implications: "Sad, sad, that bitter wail, almost but lost!" This is bound to be alarming to every one who can be made to believe it. But liberal churches do not want converts scared into their doors by a selfish wish to escape future punishment. They do not know any such easy way to escape the consequence of sin. Their attitude is: believe what you must, do what you ought. A moral will is a man's most precious possession. He cannot surrender it without grave moral danger. The unfailing respect of liberals for the individuality of every other human being prevents the urgent personal appeal, which is one main dependence of evangelistic workers in winning converts.

Preaching is the point on which liberal churches are strong. To win a hearing for their views is to attract adherents from the more thoughtful stratum of society. Our conferences and conventions would be in the nature of liberal revivals if they were organized, advertised and sung about to the degree that evangelistic meetings are. I think we must admit that evangelistic methods are not practicable for liberal churches, and, if you have followed me thus far, that the results are on the whole not desirable. The whole point of view is so different. Their emphasis is on right believing; ours on right doing. They preach and sing doctrines; we preach and sing character. Evangelists work with different tools for different ends from ours. No clinging to the cross of Jesus is going to secure salvation, but living the life. Not the catastrophy of conversion but the blossom of character; not the barren dream of emotion but the fruits of action; not despair but hope; not fear but love; not mental paralysis but mental activity; not surrender of the will but purposeful choice—these must characterize the gains of liberal churches. They are to be won not by spasms of nervous excitement but by the every day living year after year of consecrated men and women, who believe and strive and conquer and rejoice.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary

To whom all contributions for this Department should be sent.

CHURCH UNION IN CANADA.

We find in the *Outlook* of last week a report of the conference just held in Toronto, Canada, between the one hundred fifty or more delegates of the Methodist, Presbyterian and Congregational churches. The *Outlook* says:

"A long step forward was taken last week toward church union in Canada. . . . The name of the new organization will probably be The United Church in Canada. The Rev. Dr. Carman, general superintendent of the Methodist Church, presided with rare ability and three secretaries, representing the three churches, kept the record of this epoch-marking conference."

How long a step forward was taken by this "epoch-marking" conference, seems to us quite a matter of doubt. That it will ever be possible for these three great denominations, or any other similar ecclesiastical bodies, to form one church on a creed that represents a system of theology we are absolutely unable to believe. And even if the delegates were to argue this is only "substance of doctrine" and not intended for an accurate statement of faith, the question would remain—of what use a creed you do not believe? In our judgment this is rather a step backward than forward, and we see no ground for regarding this meeting as "epoch-marking." A simple irenic statement of faith in God, an acceptance of the Lord's Prayer and the Sermon on the Mount, these things might do. But is it possible that three great churches can unite today on a creed that holds to the older doctrine of a fall of the race and an inherited sinful nature which

merits eternal death? We prefer to look for a religious unity on broader lines—even the life of Jesus—not the dogmas of the sixteenth century schoolmen.

A saner view is found in the following clipping from the *Congregationalist.* "The Joint Committee which has arranged the program for the union of Presbyterians, Methodists and Congregationalists in Canada, has drafted a creed for the proposed united body. One article in it is this avowal:

"We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that by reason of this disobedience we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace."

Rev. R. J. Campbell, preaching in the City Temple, London, last month, stated this doctrine of the fall of humanity in his own words, and thus commented on it:

"Brethren, this view of the subject simply is not true. There never was such a humanity, and there never was such a fall. The facts of history and experience are alike against the belief. But if it is not true there must be a larger fact that is true. For this was an attempt in the childhood of the race to account for what all moral experience knows to be the fact, viz., that we have sinned and come short of the glory of God."

This effort to state the beliefs of Congregationalists of Canada, and this preaching of a Congregational minister to one of the largest congregations in England, suggests the disastrous effect which must be produced on the popular mind by attempts to formulate articles of faith of a Christian organization which foremost teachers of that organization publicly declare to be untrue. To the fact of sin and to its direful consequences all followers of Christ make humble confession, and to the belief in God's forgiveness of penitent sinners. Concerning theories of the origin of sin and the process in the mind of God by which he awards pardon and justification to sinners Christians who dogmatize are not agreed, and some of them are easily stirred to judge those who refuse to dogmatize as severely as they judge those who oppose other dogmas to theirs. It is to be hoped that the representatives of the General Council to be held in Dayton next week will not open the door to new theological controversy.

THE LARGER RELIGIOUS FELLOWSHIP.

Last week we published an article by Dr. Thomas which ably sets forth the heritage and ideals of the Congress of Religion. Perhaps few of us are aware how great is the demand for this larger fellowship across denominational fences. Still less do we realize how steadily and surely the tide is making that shall ere long cover all the lowlands with the mighty sweep of an ocean of religious truth that is bounded by no sectarian lines. It is already manifest that the most striking and most widely potent ethical and religious movements of the last quarter century have been organizations that were broader than any one sect and vaster than any one denomination.

In the ethical realm—which is also truly religious—we may instance the Women's Christian Temperance Union. Whatever criticisms may be offered, there is no escaping the fact that this army of noble women, originally led by the lamented but peerless Frances E. Willard, has been actuated by the highest and holiest ambition, even the purification of the home and the redemption of manhood and womanhood from the slavery of intemperance. It has been limited by no creed nor ritual; it has insisted upon no theological dogma nor ecclesiastical tenet; it has freely and gladly found its recruits in all denominations. Even Jew as well as Christian, Catholic as well as Protestant, has participated in its practical operations if not in its actual membership. The very power and force of the movement has been its rational and Christ-like position that character is more than creed and righteousness diviner than ritual.

The Young People's Society of Christian Endeavor has just completed its first quarter century, during which it has grown in numbers and strength as no one religious denomination has ever grown. The mere rehearsal of its phenomenal increase is startling. In 1881 one society and less than a score of members. In 1906 societies are numbered by the thousands and of members there are over three million in almost all civilized lands. It is true the Christian Endeavor movement has had an "evangelical" theology that has limited its scope to a certain few of the denominations. Jewish, Catholic and liberal churches could of course have no part in the movement, and yet it has manifestly demonstrated beyond doubt or question the unity, simplicity and undogmatic character of true religion. The sectarian organizations among the Baptist and Methodist young people are absolutely and forever outstripped by the nonsectarian Christian Endeavor army.

More important and more potent than either of the above movements is that of the Young Men's Christian Association. Taking into consideration the number of its societies, the cost of its buildings and equipment, the host of its paid secretaries and workers, the varied scope of its work, the large plan and great breadth of its influence, this organization is one of the most important forces making for civic and social amelioration to be found in Christian history. It has recently and no doubt accurately been spoken of as a "Great Lay Order." We refer our readers to a series of articles by Ernest Hamlin Abbott, just completed in the (February 3) *Outlook,* in which will be found a painstaking and enlightening report of what this Association is doing. That we believe will be a revelation to very many.

The one feature of the movement which has seemed to very many an element of weakness is the fact that the organization as a whole is undemocratic, is an absolute oligarchy. The International Committee is self perpetuating and is the beginning and the end of all authority. Its dictum is that a certain ecclesiastical connection is the one essential for active membership. We regard this as a serious mistake which prevents many of the most helpful workers from becoming active members. But it is impossible to believe that a self-constituting oligarchy can very much longer control this great enterprise in a democratic age. The doom of political autocracy has recently been sounded in far away Russia as well as in near by American cities, and such an autocratic government will not much longer obtain in the religious realm. The work of the Association is as much ethical and moral, as properly redemptive in civic and social lines as it is evangelistic. In fact, while the latter was the original idea, practical operation has shown that redemption has as much to do with physical and temporal affairs, with the enfranchising of the body and the mind, as it has to do with the exclusively religious impulses. When this splendid organization becomes frankly loyal to the universal brotherhood, openly hospitable to all seekers after God, all followers of the One Father, no matter what the name or sign, as it is surely bound to do, then

it will exactly represent our ideal for the true religious fellowship.

We believe there is a great and growing field for the Congress of Religion which stands for the Larger Religious Fellowship; and one reason for our faith is found in the ever increasing demand for religious unity, coupled with evidences at hand that religious fellowship in moral and spiritual redemption is the commanding opportunity of our day.

Plans for a congress at Grand Rapids, Mich., are being matured. The Field Secretary met a number of pastors two weeks ago, and this week addressed the Ministerial Association on Monday forenoon. At this latter meeting a committee of seven ministers, from the Congregational, Dutch Reformed, Baptist, Methodist, Presbyterian, Universalist and Jewish churches, was appointed to coöperate with the Secretary and, if possible, arrange for a series of meetings under the auspices of the congress. It is worthy of note that the first mention of the subject usually meets with indifference or opposition, while a careful consideration of the plan, to "unite all religious forces for an ethical revival," does not fail to secure the cordial support of men who are interested in righteousness. C. A. O.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Punishment for Hazing. Dismissals from the Naval Academy for hazing have been numerous within the past few days. Undoubtedly the custom should be rooted out, but it becomes questionable whether the severe punishment of a few for the misdemeanors of many is the best way to get at it. Brutality, such as has been shown in several cases, deserves nothing less than has been inflicted, but it is beginning to be asked whether some measure of responsibility does not rest upon instructors, who are declared to have winked at the custom as being for the good of the service. Some think that an inquiry into the conduct of these officers might also be for the good of the service.

The Case of H. H. Rogers. The New York Supreme Court has refused to compel Henry H. Rogers to answer the questions put by the attorney-general of Missouri, concerning the ownership of stock in the Standard Oil Company, of Indiana, and other oil concerns, until the Supreme Court of Missouri shall have passed on a similar case now before it. This, according to Attorney-General Hadley, simply postpones the question for a short time. It is undeniable that the general public would greatly enjoy reading of a skilful examination of Mr. Rogers regarding his business methods, with the proper backing by the court. If the subpœna man should ever catch Mr. Rockefeller, he might be still better.

The Morocco Situation. At the international conference on the future of Morocco at Algeciras, Spain, our delegates are exercising their influence as peace-makers, who have few direct interests of their own to urge. In this capacity they seem to be serving a useful purpose. How far their influence will extend is still a question. From all reports Morocco is, next to the Congo Free State, the worst governed country in the world. If it were not for the example of the latter, it would seem that any possible arrangement, to which the powers could agree, would be better than present conditions.

The Camera Persecution. A very silly and humiliating phase of our national life was illustrated by the persecution which Miss Alice Roosevelt has been obliged to undergo from photographers in New York when shopping in preparation for her wedding. She was besieged by unmannerly camera fiends wherever she went. Perhaps the time is not far distant when men will have some sense of shame at the possession of plates or films which proclaim their owners to have lost their sense of decency when their curiosity has been aroused.

Death of King Christian IX. King Christian IX of Denmark died suddenly on January 29 at the age of 88. He was highly regarded by his subjects, but was chiefly noted as "the father-in-law of Europe." He was the father of Queen Alexandra of England, the Dowager Empress of Russia and King George of Greece, and grandfather to the Czar, the Prince of Wales and of the new King Haakon of Norway. In some measure the marriages of his daughters have probably made for the peace of Europe. He was succeeded by his son Frederick, who becomes King Frederick VIII.

Progress of the War on "Trusts." Legal action is now in progress against the Standard Oil Company, as a result of which John D. Rockefeller is a fugitive from the officers of the law, seeking to avoid being called as a witness. A resolution has been introduced in the New Jersey legislature to abolish the charter of the company. A man in Springfield, Ill., is suing the company for the destruction of his business by slander. A resolution of the House of Representatives calling for information regarding the gobbling by the Pennsylvania Railroad of the Baltimore & Ohio and other competing lines, has been promptly responded to by the president, The beef trust magnates are making desperate efforts to escape conviction on the ground that they were promised immunity when revealing their misdeeds to Mr. Garfield. A very drastic report on the misdeeds of the New York Life Insurance Company has been prepared by Commissioners from Western states. The Hepburn bill to regulate railroad rates has been unanimously reported by the committee of the House of Representatives and is on the point of being sent to the Senate. These are but a few of the measures in progress to bring predatory wealth under control. It is evident that people are thoroughly aroused, and it seems likely that the dangerous power of a few men, with many dollars and few scruples, will be considerably restrained in the near future.

C. T. Yerkes' Widow Is Married Again. The widow of the late Charles T. Yerkes, of unpleasant memory, has brought his name into notoriety once more by marrying again within about a month of his death, and then denying the marriage till forced to confess it by unimpeachable witnesses. There is this advantage that the name of Yerkes will be so much less common.

Football Not Convalescent. Football seems to be doomed to 'innocuous desuetude'' for some time to come. Even the proposed reforms have not served to satisfy the faculties of Harvard and Columbia in the East or Chicago in the West. It can scarcely be doubted that, in its recent aspects, the game has not only had too much brutality, but has produced an excitement among students extremely injurious to the pursuit of knowledge. It has served, according to Prof. Adams of Wisconsin, to create an athletic aristocracy, instead of promoting general athletic life. If it ever returns it will be in much modified form. Meanwhile Thanksgiving Day will have a chance to regain its position as a family and religious festival.

Riots in France Over the Church Question. The French government is having considerable difficulty in carrying through its measures completing the separation between church and state. According to the new law Catholic churches become the property of the state, but are to be leased to the church rent free. An inventory of church property is being taken, however, to signify the civil character of the property, and riots have interrupted its progress. It is alleged that Catholics fear spoliation of votive offerings and the like, many of them being of great value; but the underlying hatred of the civil power and of what to them is sacrilegious interference, is the basis of the opposition. The rioting proceeds from laymen, the clergy as well as the press urging calmness and submission, but without avail.

Another Coal Strike in Prospect. Negotiations for an agreement between the coal miners and mine owners of the country has been broken off. It is said that on April 1, when the present agreement expires, the greatest strike in the history of the nation will begin. Over six hundred thousand miners are said to be involved. An increase of 12½ per cent in the rate of wages is the main issue between the parties. The rights and wrongs of this demand are not yet clearly before the public, but the merit of another question involved is beyond all doubt. Is it right that some fifty million people should stand by and suffer while one million or less refuse to supply them with a necessity of life until they can agree among themselves? The public has rights which cannot be disregarded with impunity, even though there may be no sufficient legal machinery to enforce them. Should it be too much entrenched on, either machinery to enforce these rights will be devised, which may prove unwelcome to both parties, or else, law may be set at defiance and coal secured by revolutionary acts. Those who recall the excitement in 1902 will not think the latter alternative impossible, however much they may oppose it.

THE STUDY TABLE

Notes

From Open Court Company I have two delightful monographs, that on "Christianity and Patriotism," by Tolstoy, and another on "Friedrich Schiller," by Paul Carus. This last is one of the most complete sketches conceivable. It is thoroughly illustrated. I commend it in the highest terms to lovers of pure literature.

From Charles Scribner's Sons I am in receipt of a much talked of book, "Kipps, the Story of a Simple Soul," by H. G. Wells. Here is a lot of material for Dickens, but Dickens is not here to use it. The book is a disappointment. We almost always have a sensation that Mr. Wells is straining himself to reach a something a little beyond his capacity. When he sits down calmly to use material which he fully comprehends his work is of considerable value.

From L. C. Page & Co., of Boston, I have one of the most delicious books of the season, "Red Fox," the last story of Charles G. D. Roberts. This work of Roberts gets a part of its value from the fact that he is a thorough naturalist. He is, however, as instinctively literary. He handles words with that fine certainty and nicety that belongs to only the born author. It is delightful to keep company with him, because he makes music at the same time that he tells truth. His insight into wild nature is unequaled. His "Heart of the Ancient Wood" is the best volume in our nature study list ever produced in America.

"Charlotte Temple" is the name of a curious old book, first published in 1794, and now reprinted by Funk, Wagnalls & Co. It is the completest reproduction of a rare good, and rare old book, that I have seen. The story is vigorous enough for a romance, yet we are assured that it is a tale of truth. It is admirably illustrated with pictures of New York as it was at the close of the eighteenth century, including maps and portraits.

The *Atlantic* has settled down to a compromise with its old methods and gives us one or two essays to open each number. The December number opens with a capital essay by Edward S. Martin on "Riches." He thinks that our trouble with riches is that a million dollar man has to forego the occupations and pleasures of a thousand dollar man. Another trouble is that rich people have no definite job which goes with their money. And then great riches, which are good for nothing unless they carry enormous responsibilities, become simply a tremendous burden of temptation. The result is that the bulk of our richest people become a dead weight in social life, breeding the most detestable meannesses and narrownesses and leaving behind them a generation or two of degenerates.

I wish I could give a whole page to Professor Rose and his "Development of the European Nations," in two volumes, published by G. P. Putnam's Sons. I consider this one of the primest productions of the year. It is a difficult piece of work to trace this complex evolution and make it clear to the reader. Mr. Rose has been successful.

E. P. Powell.

THE HOME

Helps to High Living

Sun.—I thought it wise to run no risk where no risk was necessary.

Mon.—I would rather die now than live to see the day when I should have to erect a lightning rod to protect a guilty conscience from an offended God.

Tues.—Any people anywhere, being inclined and having the power, have the *right* to rise up and shake off the existing government and form a new one that suits them better.

Wed.—No man can logically say he does not care whether a wrong is voted up or voted down.

Thurs.—I feel that the time is soon coming when the sun shall shine, the rain fall, on no man who shall go forth to unrequited toil.

Fri.—If slavery is not wrong nothing is wrong.

Sat.—I shall try to correct errors, when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views.—*Abraham Lincoln.*

A Valentine

To tell thee of my lasting love
I send this to thee, dear,
To say that throughout all my life
I ne'er found maid so—queer—drear—peer,
Of course, I've ne'er found maid thy peer.

I love to gaze into thy eyes,
Those windows of the soul
So full of tender meaning, love,
Like to a—buttered roll—ton of coal—distant goal—
To be sure
They are my distant goal.

I love to clasp thy little hand,
I cannot let it fall,
Your shapely, tender little arm,
So like a—parasol—worsted shawl—musket ball—garden wall—
Just what your little arm is like
I cannot now recall.

I love the music of thy voice,
I'd listen to it long,
I often think its gentle tones
Are like a—dinner gong—something wrong—angel's song—
Yes, yes—
Are like an angel's song.

Thy wavy hair, thy cherry lips,
Thy merry, silvery laugh,
And more than all thy graceful form
So like a—thin giraffe—brindle calf—turning lathe—
You know just what I want to say,
I can't express it half.

I send these verses to thee, love,
I hope that they will take,
For if you should refuse my suit
I'd have a—griddle cake—garter snake—trials make—
I fear that I can rhyme no more,
I'll stop it for thy sake.

—*K. F., in the Oberlin Review.*

An Unfinished Story

Abraham Lincoln was a great lover of children and was always tender and thoughtful in his dealings with them. One Sunday in New York, long before he was a President, he visited the school at Five Points. The school was composed of the most miserable and wretched children of New York City. Here they were taught how to become good and respectable. Mr. Lincoln said kind words to them; and the children were so much interested that whenever he attempted to stop they would all shout out, "Oh, go on! do go on!" Nobody in the school knew who he was; but just as he was leaving one of the teachers stepped up to him and begged to know his name. He simply said: "It is Abraham Lincoln, from Illinois."

But there is another story about Abraham Lincoln

and the children, still unwritten. It began this way: The senior editor of UNITY has for many years preached a sermon on the Sunday nearest to Lincoln's birthday dealing with some phase of Lincoln's life and work. The longer he dwells on the life and work of this great and good man the more he reverences and loves him. One cold, stormy March, two years ago, he left Chicago to find some place where the sun was shining and where a sore throat might get well quickly. It was not exactly a vacation in the sense that most boys and girls think of "vacation." It simply meant a little leisure in a very busy life to do some of the things he had longed to do for a great many years, and one of the things he had longed for was to see the very spot where Abraham Lincoln was born, where the poor little hut that sheltered this great-hearted child had stood, the very fields that young Abe had helped to cultivate, perhaps even some of the trees that had gladdened the boy's heart as they greened with the promise of returning spring. For even in Kentucky the winters must have seemed long on the farm and the roads were wet and muddy then as now in the month of March. The senior editor of UNITY brought back a great many walking-sticks from the Lincoln farm, but, better still, he brought back a vision of what the American people ought to do to preserve forever for public good such a sacred shrine as the birthplace of Abraham Lincoln, and especially the part that the school children of America, white and black, might take in helping to bring this about.

Of course he wrote all about his visit to this historic spot—the black man's Runnymede—and his dream of what it might become in UNITY. For when the senior editor goes traveling he generally manages to admit a goodly company of stay-at-homes into all the pleasures of his trip.

The first step in the project was to secure the farm, but that needed money, which is something editors of papers like UNITY cannot have, but happily *Collier's Weekly*, of New York, is a paper with an editor who possesses both public spirit and money, and through his instrumentality the farm was secured and has been entrusted to a body of men who love Lincoln and the nation, and who will make it their business to make of this farm not a "neglected shrine" but a loved shrine.

The story of this purchase and some of the plans for the future may be found in *Collier's Weekly* of February 10th.

The editor of UNITY is to have a chance to work out his dream. He is chairman of the committee which is to organize the "Lincoln League," whose business it will be to continue the story which Abraham Lincoln began in the presence of the poor children of Five Points, alluded to in the beginning of this story. How the nickels of the school children of America are to be gathered and what is to be done with them will constitute interesting chapters in this still unfinished story.

E. L.

In lowliest spot he breathed
His first sweet breath of the earth;
And life's great Parent bequeathed
Fair virginal nature from birth
To be his tutor and friend,
His youthful steps to attend.

She taught him the songs of birds,
The sympathy-syllabled words
Of water and earth and air,
And pointed the winding stair
That leads to Heaven, where climb
The higher forces of time.

—*Lyman Whitney Allen.*

From the Star of Sangamon.

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE ANTI-ABSINTHE MOVEMENT.—Today in various parts of Europe the temperance movement is becoming primarily and specifically a campaign against absinthe, so rapidly and alarmingly has the use of this most insidious and dangerous of alcoholic beverages extended both its geographical limits and the number of individuals involved. In Switzerland, in the cantons of Vaud and Geneva particularly, certain terrible cases of wholesale murder in the families of working men addicted to absinthe, have roused public sentiment to white heat, causing a strong demand for drastic protective measures in the way of legislation. It is felt there—as today in Chicago—that it is the lives of women and children that are at stake. For months it has scarcely been possible to take up a Swiss paper without finding something on the absinthe question.

An anti-absinthe congress at Bern the 17th of December brought together 250 delegates, representing nearly every canton of Switzerland, to discuss ways and means of prohibiting absinthe, with the least possible delay, throughout the length and breadth of Swiss territory. The trend of the discussion and the conclusion reached show how naturally and promptly in such a crisis the Swiss turn to the use of those political methods so characteristic of their country: the initiative and the referendum.

The first two reports presented to the congress—one in German and one in French—recommended that through the exercise of the federal initiative the Swiss people add a new article, the 32d, to their constitution, this article to read as follows:

"Art. 32.—The manufacture, importation and sale of absinthe in any form whatever; extracts, essences or derivatives, are prohibited throughout the whole territory of the confederation.

"This provision shall take effect three months after the date of its adoption. The Federal Council will regulate its application.

"The Confederation has the right to prohibit by similar legislation all other concentrated drinks, or essences, having alcohol as a basis."

This proposition led to animated discussion, those in favor of its adoption pointing out that it was doubtful if the individual cantons possessed all the powers necessary for the suppression of the evil. An attempt at suppression by the local governments would raise questions as to the limits of cantonal sovereignty which would have to be settled and so cause most unfortunate delay. It was most important, they claimed, that there should be immediate popular action in order to take advantage of aroused public sentiment due to the crimes of Commugny and in the Rue de la Pélisserie, as well as the Vandois and Genevan petitions.

On the other hand, the delegates from canton Vaud and Geneva, while declaring themselves advocates of the federal initiative, warmly pleaded the cause of their respective cantons. A tremendous impression had been produced, they said, a spontaneous outburst of popular feeling had produced the petitions, that of canton Vaud bearing more than 80,000 signatures; that of Geneva more than 20,000. During the sessions of January or May, at latest, the Grand Councils of Vaud and Geneva would probably issue decrees prohibiting the sale of absinthe. It would not do to kill the movement so auspiciously begun in the French cantons. The federal initiative should not interfere with a work so near its accomplishment, nor chill the ardor of cantonal legislators.

To this the reply was made that though Vaud and Geneva

might be ready and able to act effectively, there were other cantons not so fortunately situated. Neuchâtel was especially cited as one where absinthe is manufactured and hence where the commercial interests are so strong that a popular movement and petition would have little chance of success.

Furthermore, the cantons could only prohibit the sale, while by means of the federal initiative the main cause of alcoholism could be checked at its source by prohibiting the *manufacture, importation* and *sales.*

This view was warmly supported by a number of speakers, including a Neuchâtel socialist, and Mr. M. T. Combe, a popular writer of books for the young.

When submitted to vote the proposal of a constitutional initiative was accepted unanimously. That for a postponement of the initiative was lost; that for an immediate initiative was adopted by a large majority.

The necessary committee was appointed to organize the movement, and there is no doubt of an active campaign all over Switzerland. While absinthe is called a foreign poison it has already invaded Ticino, as a delegate from the shores of Lake Luguno announced, and also the large cities of German Switzerland, so that the eastern cantons will be doing a timely work of social protection by following the example of Belgian parliament and checking the spread of the evil in their borders.

Before the monopoly, the consumption of absinthe in Switzerland, as given in a message of the Federal Council, November 20, 1884, was 1,000,000 litres; today, according to the Alcohol Bureau, it is 4,000,000 litres.

Mr. E. Vandervelde, Belgian socialist deputy, has just given two lectures at Geneva; one on the "Collectivist Doctrines of Karl Marx." The other, on "Socialism and Alcoholism," was particularly timely in view of the present anti-absinthe agitation. It will be remembered that when, something like a year ago, the Belgian Parliament enacted some stringent anti-absinthe measures, there was at first a certain chorus of admiration and approval, followed by a tendency to diminish the real importance of the act on the ground that it was merely a piece of show legislation, Belgium not being an absinthe drinking country. The truth, says Mr. Vandervelde, lies between these two views. The consumption of absinthe was not very great in Belgium, but it was growing. Its progress was disquieting and this prompt legislation uprooted the evil before too powerful economic interests arose to check the reform. The vote passed by the Chambers almost unanimously. In the Senate there was more opposition, and the original bill, which included in the prohibition Chartreuse and the Benedictine *liqueurs* dear to the bourgeois class, was so amended as to apply only to absinthe.

Mr. Vandervelde's appearance at this lecture, accompanied by but two Genevan socialists, served to bring out the fact of the two divergent views held by European socialists on the temperance question. The Germans, for instance, consider that the causes of intemperance among the working classes will disappear with the suppression of the capitalist régime, and that it is useless to try to combat their effects, while other groups, the Belgian socialists particularly, see in alcoholism one of the great obstacles to the struggle of the proletariat with capitalism, because it weakens the will, distorts the workman's view of the situation, robs him of the energy needful for the struggle and swallows up considerable material resources, which, utilized for the socialist propaganda, would hasten the day of needed reforms.

Mr. Vandervelde declares that alcoholism cannot be attributed solely to economic causes. The use of strong drinks and the like is universal because at all times and everywhere man has sought forgetfulness of trouble and the brief illusion of happiness. But, on the other hand, Mr. Vandervelde repudiates the common bourgeois contention that capitalism has no considerable influence in alcoholism. He finds such an influence:

1. *On the production of alcohol.* The capitalist régime in developing the industry has revolutionized the brewery and the distillery and brought beer and brandy within reach of all the world.

2. *On the sale of alcohol.* Industrialism has frightfully increased the sale. In Belgium there are 200,000 drinking places for a population of 7,000,000. Of these, in about 180,000 the liquor selling is a secondary business, to eke out an income, or where brewery and distillery owners compel the sale of their products.

3. *On the consumption.* It is evident that capitalism, as a creator of misery, is direct cause of intemperance by driving the laboring man to seek forgetfulness in drink.

Another noteworthy point was the lecturer's answer to the often expressed fear that with shorter hours and better pay the workman will spend more time and money in the saloon. Investigations in this point have led to some interesting conclusions. It is true that there was a time when increase of salary was accompanied by increase of intemperance, while diagrams show a perceptible diminution of drinking during years of low wages (1846, 1847 for instance).

Thirty or forty years ago the ignorant working class, debased by low wages, knew no other way to spend their money than for drink, while a proletariat better educated, organized and conscious of its aim, enriches its life with other means of pleasure and makes better use of its resources. Hence in the more recent periods of prosperity, increased consumption of alcohol gives place to a marked and prolonged decline. In other words, the consumption of alcohol by the laboring class shows two *minima:* (*a*) those who do not drink because they are too ill-paid; (*b*) those who, better paid, have attained a higher moral and intellectual level. Between these comes a middle group, better paid than *a* but less developed than *b*, and these furnish the *maxima* of alcoholism.

The combined action of legislation and direct propaganda in Belgium has already brought about a sensible diminution in the consumption.

Besides the law prohibiting the sale and the manufacture of absinthe, another was passed raising the duty on alcohol.

M. E. H.

Books Received

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Rational Living. By Henry Churchill King. Price, $1.25.

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Jesus Christ and the Christian Character. By Francis Greenwood Peabody. Price, $1.50.

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An Introduction to the Bible for Teachers of Children. By Georgia L. Chamberlin. 220 pp. 8vo., cloth. Postpaid, $1.

A Decade of Civic Development. By Chas. Zueblin. 12mo, cloth. 200 pp. Price, net, $1.25. Postpaid, $1.35.

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